1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1
Macedonia

243 "You ought to come harvesting and stay with us for a week and you
●466 would have plenty of material for your book," said one of the men good-naturedly. "When working in the wheat we sleep in the fields with only a blanket for a bed. It has been raining and we have been wet through and through. We can't wash ourselves, we can't even wash our plates — we are so busy."

243 "Where do you get your food?"

465 "The person for whom we work feeds us. He gives us garlic, olives,
[262] bread, salted fish, and sometimes a bean soup or potatoes. We all lose weight during this period and wish we didn't have to work this way."

"Are you well paid for your work?"

One of the men, unshaven and tired, but gay throughout the conversation, said that the average pay was about 10 okas of grain for 1 stremma of land (28 pounds for one fourth of an acre). A man might get 14 okas and
[562] a woman as low as 7 okas, but the average ran about 10. There was no explanation for this different treatment of the sexes except that the bargaining position of the woman was lower. (I compared this figure of 10 okas with the 20 okas that the farmers of Thessaly paid a combine owner for each stremma of land harvested, while they had to pay 30 okas per stremma when the harvesting was done by hand, losing about 10 okas through this less efficient way. Out of the total yield of 150 to 200 okas per stremma in Thessaly, the cost amounted to 7 to 10 percent of the crop in the case of the machine and 15 to 20 percent in the case of hand harvesting.)

511 "Do you get enough wheat during the harvesting period to see you through the year?"

"It all depends. Some years we do and some years we don't. Bread is our only food. It is our milk, cheese, butter, honey, sugar, all in one. What the grass is to the animal, bread is to us. Otherwise we live on air and water."

511 Then, as though carried away with some of their troubles, one of the
773 men asked, "Do you know what we say about our village of Parthenon? We say that when Christ walked by our village he left us a curse, for we have only stones there." Another added a variation, "Yes, when Christ passed he blessed what was on his right, but on his left he threw stones." Even this rationalization had no trace of bitterness, but a matter-of-factness that was supposed to help the foreigner understand why they were having difficulties with food. Other villages down on the plains had an easier time of it, but Parthenon, high on its rocks, had to make a living the hard way.

243 Coming back to the question of harvesting, we asked them when they
465 would get their wheat, for they were carrying nothing but a woven handbag or a spare jacket. In about a month they would return, for then the grain would be threshed and ready to distribute. Each person had carried his

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1
Macedonia

own tape to measure just how much he had harvested so there was little likelihood that they would be short-changed. "But don't you often work as a group in a field? How do you measure the individual share in that case?" "Then the owner will say that the field is twenty stremmas in size and that he will give so much per person per stremma for doing that field. An agreement is reached and we all get to work." When they return for their wheat they will have to find some way — by donkey and by caique — of getting it back to their village on the heights overlooking the sea.

It seems that the people of Parthenon do not follow any set pattern in late May or early June when they go to help with the harvest. Individuals or small family groups are independently "on their own"; they go wherever there seems to be a demand for their services; and each individual, a woman as well as a man, is entitled to keep or dispose of the grain earned as he sees fit. In some mountain villages where there are many unmarried girls they often are sent by the families to do this work and are expected to bring back their earnings to the family. Groups of such young people always have a festival air lacking when the middle-aged people have to leave their home village and put in long hours in the field. "We also work with the moon," interjected one of the women who had said little up to that point, indicating that working hours were not from sun to sun but went on far into the night as long as people could see. And light was necessary, for there was danger of accident when wielding the razor-sharp sickles which each worker provided for himself.

There was a crescendo of excitement as we approached Neos Marmaras, our destination. The peasants could see their village of Parthenon far away on the slopes above. They pointed it out to us, asked us to come and visit them and, when we were forced to decline, thanked us profusely for the wonderful favor we had done them. As usual, they had no idea of the help they had rendered me in trying to understand the economic significance to them of this annual trek to the plain to help with the harvest. When mechanization runs its full course and the bulk of the grain is harvested by combines, these people will face the problem that now confronts many thousands of village families in the mountains bordering Thessaly where their services are no longer needed.

Social change is inevitable in the face of an ever-expanding industrial revolution that reaches even to the isolated mountain valleys of ancient Greece. We can only hope that along with the spread of mechanization there will be imaginative social policies to keep man the master rather than the victim of the machine, taking into account the inevitable shifts in type of labor and sources of income in areas where hand labor is no longer needed. The peasants of Greece, with their readiness to tackle whatever is new, would be the last to want to turn back the clock, but they do have a right to wonder where they are to get their bread.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1
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[Harvesting Olives]

245 [464] not supporting them. But for the unmarried this is a rare opportunity to earn some money for the family budget, or even more important, to get money for the dowry that each would-be bride must accumulate.

245 461 [264] To follow the workers through their daily round of labor, one gets up long before sunrise and walks with them in the darkness from their village homes to the grove. Each girl carried a little bundle of food with her to last her through the day. Later repasts showed that the bundles contained a variety of foods, such as fried *marida* (small fish), cheese, bread, an onion, or brined olives. A very few had meat balls, but only once a week. A donkey brayed as it heard the people going by; the air was chilly and bracing, and birds were beginning to wake up in a nervous twitter. Once at the grove, the mild-mannered foreman assigned the girls to their tasks for the day. They put their bundles down in a place where inquisitive dogs would not molest them and set off in twos either to gather the olives that had fallen during the night or else to pick them from the tree. When they could reach no higher in "cleaning the tree," as they called it, they took long-handled [412] rakes and "combed" the tree.

"Why do you use rakes instead of the reeds such as people in other villages use? Aren't the reeds much lighter?" The foreman explained that those who used reeds really beat down the olives, and in doing so broke many more twigs than those who used the rakes. This would endanger the next year's crop, since the new olives would grow on the sprig which extended beyond the olives formed for harvesting this year.

The girls all wore bags around their waists which they filled and left for the men to collect that day. From time to time, as the young men came to [832] collect the sacks, they would banter good-naturedly with the girls. One could trace the path of the boys by hearing the interruption they caused in the girls' singing and the self-conscious giggles that took the place of the songs. Under many of the trees burlap cloth placed there facilitated the gathering and kept the olives which fell from getting dusty and lowering the quality of the oil.

About 9:30 the whistle from the olive mill announced that time had come [264] for a break. During this half-hour rest period, the harvesters ate a small snack from their bundles, usually staying together in partners as they had [466] been assigned. Apparently the foreman knew the girls very well, since he was able to assign a slow picker to work with a fast picker; he also took into account the way the girls got along with each other, but gave efficiency in [264] picking the first consideration. After another two hours of work, between ten o'clock and noon, the hour-long lunch period began. At this time, each [521] girl gathered with her closest friends in intimate groups to exchange gossip about family affairs, to tell about their dreams, or to express an opinion about some eligible bachelor in the village.

Lunch out of the way, the original work partners got busy again. Fast

1:Sanders Z-5H (1952-1959) 1962 EH1 Greece EH1

[Potato-digging near Thebes]

244 476 [462] directing his four helpers in sorting and sacking them. We were much less interested in what happened to the potatoes than in the means whereby forty people were gathered together at one time to help with the task at hand. We asked Yannes a number of questions:

"What do you call this kind of group?"

"We speak of it as *daneike ergassia* [borrowed work]. I received word that the commission merchant from Thebes would buy my potatoes if I had them ready by tonight. I have about an acre which I had not yet harvested, but this was too much to handle with just my immediate family. So I had to get others to help me. Last night my wife went around to the women and said, 'Tomorrow I'm going to pull potatoes. Will you come and help me?' I asked some of my relatives who live near me and a few close friends."

"What do you have to pay these people?"

"Usually we repay the others by working for them when they need help. One of us — my wife, daughter, or myself — will go help them with their potatoes when they have to harvest them. We keep a pretty good record of what we owe to others and what they owe to us. Five or six of the men working here do not have any potato fields so I agreed to pay them wages. They are particularly good at helping the commission merchant sort and sack the potatoes."

[465]

244 466 476 [123] [539] [126] Such a crowd gathered around us while we asked these questions that we saw we were interrupting proceedings. So we strolled around to see how the men did the digging and learned that they worked under the close supervision of the owner. This fact reminded me of the Greek proverb, "The owner's eye is manure to the field." In fact, as the men dug, they moved in a long row across the field with the result that any laggard would soon be noticeably behind the rest. The villagers joked a great deal as we took pictures and asked about the length of the work day. The workers had come to the field about eight in the morning and would remain until the job was done, with the "estimated time of departure" set by the owner at about four or five o'clock.

[262] [785] The highlight of a day spent in such a work group is the food that is served to the workers about ten o'clock. Since the people were supposedly observing the Lenten fast, Yannes served a bean stew, candylike halvas, olives, fish, and wine. If they had not been fasting, they might have had cheese and eggs. Yannes insisted that they would only on rare occasions serve meat since they do not even eat that at home more than twice a month. But the workers, when asked about the food, said that it had been good and plentiful. "In fact," one man volunteered, "when Yannes invites us, we all say that we'll eat well today." Further inquiry showed that nobody ever turned down an invitation to a work group simply because he expected the food to be poor, but he would do so on other grounds, such as

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

being busily involved in some work project of his own. At two o'clock Yannes planned to serve olives, onions, and bread with plenty of red resinated wine.

We could not stay much longer with the potato diggers, for we still had to carry our greetings to the village farther on. But a few days later I did return to Neochori and went to Yannes' home to find out who had been invited and why. In some ways this visit proved even more interesting than the sojourn in the potato field. The men were all away from the house; so Yannes' wife invited us into the square room which served as the center of family life. We sat around a table and began to list the twenty-five men and the eighteen women who had been a part of the mutual-aid group. Soon we saw neighboring women peering at us through the open window; then they moved on around to the door where they could hear better what we were talking about. News of our arrival must have spread like magic, for before we completed our list the room was full of women — some sitting on the beds along the wall, but several standing in order to observe more minutely everything that was going on. It was out of the question to interview the wife confidentially about why she invited some women and not others. As a matter of fact, two or three women had already taken it upon themselves to answer every question put to Yannes' wife, so that she was simply nodding in assent to what they said.

In no time at all, with the help of the most vocal members of the group, we had listed the relationship of each potato worker to Yannes and his wife. A later count of this information showed that, after we excluded Yannes, the commission merchant, and his one helper from outside, only six of the twenty-two remaining men were unrelated to Yannes. Each of these six persons was a neighbor. Of the seventeen women invited (excluding Yannes' wife), all but four were related to Yannes, but four were neighbors. Thus it was evident that family considerations and neighboring played a significant part, even to the point that some relatives who were not good workers were invited "because they were relatives." In other words, family values rather than economic values, such as efficiency, came into play.

We had noted that many of the women in the potato field were in their late teens or early twenties and found that they were preferred to the middle-aged women who are, of course, not excluded. Perhaps the younger ones have stronger backs and have no grounds for refusing if their father or husband tells them to go and help. Although a man is preferred for this kind of work, there would be no ill feeling if Yannes repaid some man who helped him by sending one of the women in his household. "We don't keep such close count that such a substitution bothers us" was the way one woman reacted.

In the course of our crowded group interview we learned that women

6: McNeill H-5 (1947, 1956) 1957
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[Town Life]

To own land or buildings that will produce an income without personal effort is for most Greeks the pinnacle of ambition; and those who fall short of this ideal but still manage to escape the necessity of manual work sometimes allow the nail of the little finger on one hand to grow long as public proof of their privileged status.

Most Greek towns are predominantly commercial centers. Small shops, run by the members of a single family, are far more typical than any larger enterprise. There is a tremendous proliferation of independent entrepreneurs, working often on a shoestring. Even the employees of a larger concern are very likely to dabble on the side in buying or selling some commodity or service, partly because wages and salaries are low and hours are short, but partly also because no Greek really likes to work for someone else if he can possibly work for himself.

This phenomenon is intimately connected with the tight-knit character of Greek families. The members of a family group are ready and willing to work hard for the common benefit, and can usually arrange for a distribution of the profits among themselves without undue quarreling. But a man employed by an outsider, bound to him by no family ties, finds it hard not to feel that he is being exploited. Why should a stranger hire him if not to make something out of him? And why, then, should an employee not do his best to look after himself first and foremost, help his family and relatives next, and let the interests of the larger enterprise in which he is a mere hired hand take a poor third *place in his loyalties*?

The result is that when enterprises grow large, and employ persons not bound together by family relationships, they tend to lose much of the efficiency and esprit de corps of the small family undertaking. Nepotism and other forms of special favors done for relatives creep in. Given the strength of Greek family ties, promotion by the cold-blooded criterion of the individual's usefulness to an impersonal organization can scarcely prevail

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1

466 [Town Life]
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against the clamorous demands of deserving relatives who badly need a job.

466 The strong egalitarian spirit that runs through Greek life
557 works in a somewhat parallel fashion to undermine the effi-
476 ciency of large concerns. When every man feels himself just as good as everybody else, personal loyalty to a superior in a bureaucratic organization is difficult to establish. A bold spirit is sorely tempted to launch some sort of petty intrigue against his immediate boss, in the hope of displacing him and perhaps inheriting the position. More cautious persons are prone to develop a false servility and flattery of their superiors, in the hope
[609] of winning special confidence and favor. Both attitudes interfere with the effectiveness of large-scale organization; and both arise in large part from the underlying distrust Greeks feel toward anyone outside the sacred circle of the family.

Observations such as these are, of course, impressionistic, and it is not difficult to find many exceptions to the rule. Yet no one can deny that petty intrigue, nepotism and a remarkably ruthless pursuit of individual self-interest are far more widespread in Greece than in more industrially advanced countries. Indeed, these psychological characteristics of the Greek people perhaps have much to do with the relatively backward state of their technology, quite apart from the financial and physical difficulties which also hinder the development of large-scale modern industry in the country. Modern technology is, after all, incompatible with small-scale family enterprise; cooperation of larger numbers of men is necessary, and the traditions of the Greek people make such cooperation difficult to achieve.

This psychological attitude clearly makes the position of wage and salary earners less satisfactory than it might otherwise be. Anyone who has had any contact with the fierce intrigue that often disfigures personal relations among a group of Greek employees is likely to wonder how men can endure such ten-

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1

[Town Life]

sions, only to remember how precious a job is to every Greek, 466 ●
and how impossible it is for a man to throw up a position in dis- 557
gust in the hope of finding another and better one. There are, 476
however, other factors which make the position of wage and salary earners difficult, and foster chronic discontent among them.

Wages are low, and are constantly in danger of being under- 464
cut by young men coming from the villages in search of work. [465]
Such new arrivals can often afford to work for less than a regular urban resident, for they have no homes or families to maintain, and can, in summer at least, sleep outdoors and eat very little in order to save a small sum with which to return home in the fall. As a result, a large part of the building trades, for example, is in the hands of migrant labor. Unions can do little to [467]
improve wages or working conditions when dozens of applicants seek every job that opens, and are ready, if need be, to bid against one another in order to get employment at all. More- 565
over, the prestige accorded to white-collar work and to immu- 578
nity from manual toil obviously puts the working class at a psy- 669
chological disadvantage, and builds up a sense of grievance [554]
among those condemned to labor with their hands.

Like the hill villagers, the workingmen of the towns were [208]
deeply infiltrated by Communist propaganda during the second world war. Attacks upon the rich, as traitors to the nation and oppressors of the poor, won widespread response. And indeed, the conduct of the small group of wealthy men in Greece lent some color to the accusations which Communists launched against them. Most men of property felt it more vital to safeguard their possessions than to join in any active resistance to [609]
the German and Italian authorities. Many of them exhibited the same ruthlessness against everyone beyond the family circle that most Greeks exhibit, and did so even when people were actually starving in the streets, as they were in 1941. Acts of

/54 cont./

According to his expense accounts he produced 85% of food stuffs and almost all of his seed. This shows how self sufficient the farmer of Megali Vrisi is and if he raised his vegetables too, there would be very few food articles bought from the market. 241 511

This representative farmer experiencing the prosperous year of 1934 was able besides spending for construction of a stable and a well, to deposit in the bank 2,000 drs. so as to have them during the lean years. [454]

Government Subsidy of Wheat Production

During the twentieth century the governments of various countries have introduced certain methods to regulate production, consumption and export. Some of these principles have had temporary successes and some others have failed. These governmental controls have in many instances created social changes and economic difficulties. The adoption of one crop enterprise and the creation of leisure seasons due to prohibition of certain other crops have made it difficult for the farmers to fit themselves in the new scheme of life. By subsidizing the wheat crop and fixing its market price the government has persuaded the farmers to plant only /55/ wheat and neglect rotation and other crops. 241 461 [654] [435]

Wheat being a seasonal crop provides ample leisure time for the farmer and thus ample spending periods. He is unable to find anything to occupy his time for something productive and useful in his occupation. Thus many people during the winter months leave the village for outside work. The girls in most cases find work in tobacco districts and the men in road construction. The conditions under which the girls and the men work are very poor and unhealthy, many returning home with poor health. It is a big problem with one crop farming to find something to absorb the leisure time of the farmers. [464] [499] [466]

The few experiments which were conducted in cooperation with the farmers of raising irrigated alfalfa and vetch and the introduction of dairy farming threw a hopeful light on what could be done to intensify agriculture so as to absorb all the available labor. [246] [234]

62: L.L.O. S-5 (1947-1950) 1950 Ml Middle East
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Provision is made for a special pensions fund for members of the medical professions by Act No. 62 of 16 May 1949. Financed from payments by members and Government subsidies, the scheme provides for retirement, invalidity and survivors' pensions as well as assistance allowances for members of the fund and their dependants.

GREECE

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The basis was laid for a broad scheme of social insurance in Greece by Act No. 6298 of 24 September 1934 which came into effect in 1937. This law provides for the furnishing of medical care in case of sickness, accident or confinement ; and for cash benefits in respect of sickness, accident, maternity, invalidity, old age and death. There are no separate employment injury benefits, these being furnished either under the sickness or pension branches subject to certain special provisions. Unemployment insurance is dealt with under separate legislation.

The 1934 Act created a central social insurance institution (I.K.A.) which is now the largest single administrative fund, but it also authorised the continuance of pre-existing funds. As a result, social insurance in Greece is administered by some 250 different bodies at the present time, including various principal, auxiliary and special funds. Since these funds often have different coverage, benefit, eligibility and financial provisions, the result is a very complex structure, which can be described here only in very broad lines.

General Scheme

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The general social insurance scheme applies, in principle, to all employees except those in agricultural or domestic employment. The original law provided, however, only for gradual extension of the scheme to "insurance centres" in different areas and this policy has been followed in practice. In 1949, new branch offices were established in nine towns, about 15,000 additional persons being covered.

Medical benefits including suitable medical attendance, necessary medicaments and ordinary therapeutic requisites are supplied to all employees and their families belonging to the main fund after the employee has been insured for six months including 50 days in the preceding 12 months. The qualifying period is waived when illness is due to accident. The treatment in general is free except that recipients must pay one fifth of the cost of medical supplies unless the illness is caused by an accident. To receive maternity care, women workers must also have been employed for 200 days in the preceding two years.

62: I. L. O. S-5 (1947-1950) 1950 Ml Middle East
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Maternity care for insured women and wives of insured men consists of pre-natal consultations, necessary medicaments, and a lump-sum grant fixed at 300,000 drachmae [1] from 1 December 1949 to cover expenses of delivery. Employees are also entitled to hospitalisation, ambulance services and certain additional benefits. Medical attendance during incapacity is normally provided for not more than 180 days and hospitalisation for not more than 36 months. The central institution provided care for 11,800 insured persons in hospitals during the first half of 1949 and furnished 348,000 days of hospitalisation. In addition, a total of 1,361,000 visits at dispensaries were recorded.

Employees covered by the main Greek fund receive cash sickness benefits, subject to the same qualifying conditions as for medical benefits, after a five-day waiting period and for not more than 180 days. Daily benefits were fixed from 1 December 1949 at between 5,500 and 10,000 drachmae, depending upon the worker's wage class, decreasing from 70 per cent. of average earnings for the lowest wage class to 33 per cent. for the highest. A 20 per cent. supplement is paid to tuberculous beneficiaries. Sickness benefits are reduced if recipients are hospitalised. Cash maternity benefits at the same rates as for sickness are payable for six weeks before and six weeks after confinement, and nursing benefits of the same size are payable for an additional 60 days. In case of accident, whether or not connected with employment, there is no qualifying period for cash benefit, the waiting period is reduced to three days, the daily benefit is 20 per cent. higher, and the maximum duration is extended to 750 days. A flat grant of 300,000 drachmae is payable to cover funeral expenses.

At the beginning of 1950 the central fund had 19,000 pensioners and covered 348,000 insured persons ; the other principal funds had 34,000 pensioners and 132,000 insured members. Invalidity pensions are payable by the central fund to employees incapable of earning more than 50 per cent. of usual earnings. Qualifying employment of 750 days with 300 in the preceding four years is required for a full pension, except that a shorter qualifying period or no such period at all is required in the case of incapacity due to a non-occupational or an occupational accident, respectively. The amount of pension varies according to the beneficiary's wage class and the time he has spent in insurance, the minimum being 175,000 drachmae per month since 1 October 1949, when new rates were introduced. A supplement graduated according to the degree of incapacity is payable when incapacity is due to employment injury, and supplements are also provided when invalidity is caused by

[1] 1 Greek drachma equals 0.0002 of a U.S. dollar.

62: I. L. O. S-5 (1947-1950) 1950 MI Middle East
Greece EHI

tuberculosis or constant attendance is required. Pensions are commuted into a lump sum equal to three years of pension when pensioners reside abroad more than six months without approval of the insurance institution. Greece ratified the Equality of Treatment (Accident Compensation) Convention, 1925, in 1936.

Old-age pensions at the same rates as invalidity pensions, and subject to the same qualifying conditions, are payable at the age of 65 for men and that of 60 for women. On the death of an employee meeting the qualifying conditions, pensions are payable to a surviving spouse, orphans, and dependent parents or grandchildren, which are computed as a percentage of the deceased's potential invalidity pension : a widow, regardless of age, receives 40 per cent., each half orphan 20 per cent., and each full orphan 40 per cent., subject to a maximum of 100 per cent.

The medical and cash benefits referred to above are financed, for workers covered by the central fund, by means of an employer contribution of 11 per cent. and an employee contribution of 4 per cent. of wages. Total contributions received by the fund in 1949 averaged about 19,000 million drachmae monthly. A number of principal and subsidiary funds other than the main fund receive the proceeds of various special excise taxes earmarked for their use, as well as employer and employee contributions.

Unemployment Insurance and Special Schemes

An unemployment insurance scheme for industrial and commercial workers in Greece was established by Act No. 118 of 13 February 1945. This scheme is also being applied only gradually to different regions of the country. Employment for 180 days during the preceding 18 months is normally required to qualify for benefit. There is a five-day waiting period for wage earners and one of 10 days for salaried employees. The basic benefit is equal for wage earners to 40 per cent. and for salaried employees to 50 per cent. of the average wage or salary for the wage class concerned. A 10 per cent. supplement is payable for each dependant (including a wife over 44, a husband over 64 and children under 16), provided that the total benefit may not exceed 70 per cent. of wages. Benefits are usually payable for a maximum of 182 working days. The scheme is financed by a 1 per cent. contribution, of which the employer pays three fourths and the employee one fourth.

In addition to the social insurance and unemployment insurance schemes for industrial and commercial workers in general, special schemes exist for seamen (sickness, pension, unemployment and tuberculosis insurance), miners (sickness and pension insurance), public

62: I. L. O. S-5 (1947-1950) 1950 MI Middle East
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employees (sickness, pensions and family allowances), tobacco workers (sickness, maternity, invalidity, old-age, death and seasonal unemployment insurance) and independent workers in commerce and small-scale industry (pension insurance).[1]

IRAN

Establishment Health and Mutual Aid Funds

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A Labour Code adopted by the Iranian Council of Ministers on 18 May 1946 provisionally required each factory to set up a health fund to assist workers in the event of non-occupational sickness and a mutual aid fund to aid them in respect of marriage, family maintenance, unemployment, incapacity and funeral expenses. A 2 per cent. employer contribution and a 1 per cent. employee contribution were provided for financing the two types of funds.

This 1946 scheme applied in 1950 to about 150,000 workers employed by the larger industrial establishments, including 60,000 employees of the Anglo-Iranian Oil Co. and 25,000 railway employees. Employers of over two thirds of these workers had set up their own health services with medical staff, hospitals, dispensaries and pharmacies, and also paid partial or full wages during sickness ; the cost of these services for different firms is thought to be between 2 and 6 per cent. of wages. The Anglo-Iranian Oil Co. had 70 doctors on its staff, specialists, 45 trained nurses, and other auxiliary personnel ; three hospitals with 620 beds ; laboratories ; and numerous dispensaries. The railways had seven hospitals and 34 dispensaries, while employers in Isfahan maintained a 70-bed hospital. Cash benefits of varying size were also being paid by mutual aid funds functioning in different establishments.

Social Insurance Legislation

On 7 June 1949, the Iranian Parliament approved a new experimental Labour Act which is to continue in force until adoption of another Bill. The latter is to be submitted by the Government within one year and is to take account of experience gained under the temporary law. The new Act establishes a central mutual aid and workers' insurance fund for urban wage earners employed in establishments to be specified by

[1] See INTERNATIONAL LABOUR OFFICE, Studies and Reports, N.S., No. 12: *Labour Problems in Greece* (Geneva, 1949), Chapter V, for a detailed description and analysis of the Greek social security scheme.